



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

classical English form than, in the twentieth century, to attempt to reproduce the manner of the eighteenth. Melmoth, of course, had to be corrected. He wrote far too profusely, in the first place, and he often mistranslated. But as far as can be shown by comparison of several letters from various parts of the present collection with Melmoth's edition of 1757 (the first edition was in 1746), the reviser seems to have carried out his task wisely and well. Let it be hoped that through this popular translation many readers may find quiet amusement as they see through the thoroughly obvious affectation of this Roman gentleman, so anxious for estimation as a literary genius, the many amiable qualities of Pliny, and his really eminent place in history as a lawyer, financier, administrator, letter-writer, and friend of great men.

This edition cannot be expected to fulfil the demands for an authoritative critical and exegetical publication of the *Letters*, and Mr. Hutchinson very properly does not attempt anything of the sort. His critical and explanatory notes, his introduction, and the notice of the manuscript tradition are all calculated to fill the wants of the casual reader. It may be remarked that Codices R and F do not contain Books i-v entire, as he seems to imply; R extends only through v. 6. 32 (p. 127, 13 of Kukula's edition). The propriety of reprinting the Bipons text, too, in preference to Keil and Kukula, or to Merrill in the portions which the latter has edited, may be questioned, but the critical notes appended will probably offset whatever difficulty may be thus incurred.

FRANK EGGLESTON ROBBINS

UNIVERSITY OF MICHIGAN

Oidipus. Geschichte eines poetischen Stoffs im griechischen Altertum.

By CARL ROBERT. Weidmann: Berlin, 1915. 2 vols. Pp. 587; 204.

The wealth of material and learning in this book makes it impossible to give it an adequate review. A hint may be obtained from the Table of Contents: i, "Die Kultstätten des Oidipus: Eteonos, Sparta, Attika"; ii, "Die Sphinx"; iii, "Oidipus, König von Theben"; iv, "Eteokles und Polyneikes und der Bruderkrieg"; v, "Das Epos"; vi, "Das Drama: Die thebanische Trilogie des Aischylos, Der erste Oidipus des Sophokles, Der Oidipus des Euripides, Die Antigone des Sophokles, Die Antigone des Euripides, Die Phoinissen des Euripides, Der zweite Oidipus des Sophokles"; vii, "Oidipus bei den übrigen Tragikern und in der Paradoxographie"; viii, "Oidipus in der Mythographie." The second volume contains notes to the eight chapters and an index to the whole work.

All scholars know the equipment of the author and therefore will be prepared for the elaborate treatment of the story of Oedipus which Robert has given us. He deals with religion, mythology, topography, poetry, both

epic and dramatic, mythography, and archaeology. In the first chapter he discusses the places with which the cult of Oedipus was connected and decides that the "authentic" burial-place was not Colonos but Eteonos, a town situated on the north side of Citheron, where there was once actual worship of the hero, as we are informed by the scholiast to Sophocles, *O.C.* 91. The Spartan tradition the author connects with the settlement of a Boeotian family in that land; and he believes that the Attic tradition, which makes Colonos the hero's resting-place, can hardly be regarded as having a Boeotian basis. Apparently the death of Oedipus was localized on that hill toward the end of the sixth century, as the result of certain historical events. On the Areopagus the hero's grave was marked by an altar, but the tradition which was there represented is apparently later than that which named Colonos as his burial-place. Robert therefore concludes that Eteonos alone had any claim to a genuine cult of Oedipus. But the splendor of Sophocles' genius created for antiquity, as it has for us, the belief that Colonos was the authentic spot; yet to the mind of the author this is contrary to historic facts.

With regard to the Sphinx, Robert holds firmly to the familiar theory that she was originally a Phix, a local creature whose form was gradually developed under the influence of Egyptian types; connection between her and the riddle is apparently late, the poetic form of the riddle being derived from some lost epic.

In his treatment of King Oedipus, Robert deals somewhat vigorously with tradition. The hero was originally, according to him, a chthonic hero, belonging to Demeter's circle, who was, so to speak, drawn out of his lair and provided with ancestors for myth-making purposes. The story of the exposure of the babe is one familiar in the folk-tales of almost every people; and there was another tradition of the exposure of the child in a chest.

Into Robert's study of the topography of the country where Laius and Oedipus met, we may not go, but the whole question is discussed with fulness and care. The blinding and the exile of Oedipus, which play so important a part in the Sophoclean story, may perhaps not have been known to the Homeric poet, but they provided the necessary material for the drama. The story of the later struggles about Thebes may have grown out of an actual war between that city and Argos, or it may be a composite or moving picture of many wars during the second millennium before our era.

Nor will the limits of a review allow one even to summarize the long sixth chapter, in which most readers will find their chief interest. We can only note that the plays in which the Theban story is handled by the three great dramatists are discussed with great care and thoroughness. Especially interesting is the careful way in which Robert sets forth the development and the modification of the myth in the works of these tragedians down to the *Phoenissae* of Euripides. Here the story reaches its final literary form; for Sophocles in the *O.C.* adopts his rival's innovations.

In the later chapters the story is traced through the other tragedians, the paradoxographers, and the mythographers down to the Byzantine period. The work throughout is well illustrated from vase paintings, photographs, and sculptures. Indeed it would be hard to find any material bearing on the Theban tale which Robert has not marshaled in full strength. In detail many will raise objections here and there, but all must recognize that the work is of the highest order, and that it must be considered by all who touch its theme.

CLIFFORD H. MOORE

HARVARD UNIVERSITY

The Jews among the Greeks and Romans. By MAX RADIN. Philadelphia: The Jewish Publication Society of America, 1915. Pp. 421.

This is a study of the political and social status of the Jews in Greece, Rome, and Egypt from about 586 B.C. to the later Roman Empire. The author's task was made easier by the work of M. Théodore Reinach, who in his *Textes d'auteurs grecs et latins relatifs au judaïsme* collected and translated the fragmentary texts, with explanatory footnotes. Besides these fragments Mr. Radin depends on Philo, Josephus, whom he despises as a renegade Jew, but cannot do without, and the remains of the mass of literature in Greek which was written for Greek-speaking Jews, for example, the Apocrypha, in part, whether originals or translations from the Hebrew. The first half of the book deals with the Greeks, their religious and racial concepts, and the resulting attitude toward the Jews. In the account of Greek religious concepts, which is naturally very brief, I note that on p. 32 Mr. Radin speaks of the "solar-myth theory" of the Greek gods as confined to the nineteenth century, and in a note on p. 375 he says that the term is now rarely used. He will find that in recent literature, and notably in A. B. Cook's *Zeus*, almost every divine or heroic figure in Greek tradition is still likely to be explained as a "faded solar god." He gives only a bare outline of the history of the Jews down to the invasion of the East by Alexander. Then with the rise of the Ptolemies the Jews begin to be regarded as a separate nationality in extant Greek writers. Here then begins the tale of the Jewish struggle against, and lapses into, Hellenism and of the Greek dislike of what Hecataeus called their "inhospitable and inhuman way of living" as ordained by Moses. They were ridiculed for their credulity, strangely enough, by both Greeks and Romans—"Tell it to the Jews," says Horace—nor did this mean merely that they were superstitious, for that was orthodox enough; but they were accused of naïveté, a crime, and their religious ceremonies and abstentions were dull. It was unreasonable to spend "cold Sabbaths," *ψυχρὰ σάββατα*, as Meleager calls them. And to be unsociable, to hold aloof, was worse. Though this book is not apologetic or controversial, the author naturally